

# The CRY of BLOOD.

AND

*Herod, Pontius Pilate, and the Jewes reconciled, and in conspiracy with the Dragon, to devour the Manchild.*

BEING

A Declaration of the Lord arising in those people, of the City of BRISTOL, who are scornfully called *Quakers*, and of the manifold *Sufferings, and Persecutions* sustain'd by them from the *Priests, Rulers, Professors* and *rude multitude*, contrary to *Law, Liberty, Justice, Government*, the *righteous ends* of the *Wars*, and the *Scriptures of Truth*.

TOGETHER

With a true Account of the material Passages in substance between the *Rulers* and them at their several *Examinations, and Commitments*, and at two general *Sessions* of the Publick Peace: And of the *Tumults, and insurrections*, with other necessary *Observations, and Occurrences*.

Gathered up, written in a *Roll*, and delivered to *John Gunning* late Mayor of that City (being the *fruits* of his Year) for the private *Admonition, and Conviction* of himself, and *Brethren* concern'd, and named therein: with a *Letter* declaring the *end, and reason* of what is so done, (of which a Copy follows in the ensuing pages) Subscribed by

Geo: Bishop, Thomas Goldney, Edw: Pyott,  
Henry Roe, Dennis Hollister.

And now after five moneths space of time Published, for the *Reasons* hereafter expressed.

*And they cryed with a loud voyce, saying, How long, O Lord, holy, and true, dost thou not judge, and avenge our blood, on them that dwell on the earth? Rev. 6. 10.*

*And shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily; nevertheless, when the Son of man cometh, shall he find faith on the earth? Luke 18. 7, 8.*

*And the same day Pilate and Herod were made friends together, for before they were at Enmity among themselves. Luke 23. 12.*

*For a truth against thy holy Child Jesus, (whom thou hast anointed) both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, Acts 4. 27.*

*And the Dragon stood before the woman, which was ready to be delivered to devour her child as soon as it was born: and she brought forth a man child, who was to rule all Nations with a rod of Iron; and her child was caught up to God, and to his Throne; and the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ, Rev. 12. 4, 17.*

*And the Devil shall cast some of you into Prison, Rev. 2. 10.*

London, Printed for Giles Calvert, at the Black-spread-Eagle at the West-End of Pauls, 1656.

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To you *John Gunning* late Maior, *Joseph Jackson*, *Richard Vickris*, *Miles Jackson*, *John Lock*, *George Hellier*, *Henry Gibbs*, *William Cann*, *George Knight*, and *Gabriell Sherman*, Aldermen of the City of *Bristol*.

**W**EE, with the rest of the people of God in this City, who are in scorn and derision called Quakers, have, for many moneths together, patiently, and in silence, born and suffered manifold persecutions from your selves, and the people of this Town, thorough your encouragement; without seeking reparation, though with a very high hand, and with exceeding hard measure, they have been executed upon us; waiting when the witness of God in every one of your Consciences (with which we are One, and which one day will witness us, and our sufferings, and the Truth, for which we suffer, eternally upon you, except you repent) would have been hearkned unto; which would have opened the eye in every one of you, which the God of this world hath blinded; and have shewn you Jesus, whom (without a cause) in us you persecute, and have filled your faces with shame for the evill of your doings; and have caused you to mourn over him whom you have pierced, with a bitter lamentation, even as a man that mourneth for his onely son; and have raised up in you the righteous principle of God, from whence true Judgement would have proceeded; that so the Cruell mockings, bitter revilings, illegal bonds and imprisonments, and other grosse abuses, with which we have been by you, and thorough your means exercised, might have ceased, and you led to repentance; and the Salvation of your souls, which are pretious, in this great and notable day of the Lord Jesus; After

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which

which we long, and our Bowels earn, the Lord is our witnesse, even that you might come to the knowledge of the truth, thorough Faith in his blood, for which things sake, all that we have received from your hands, would have become to us, sweet and pleasant,

But seeing, neither the forbearance and long suffering of God; nor our patient and long abiding under all your wills and lusts; nor the fear of man, to the penalty of whose Lawes you lie very obnoxious; nor naturall affection, nor Common humanity, which would lead you to tenderneſſe and mercy, and Justice; and to do to others, as you would be done unto your selves; nor the Consideration of what hath been our carriage, especially of some of us, to you, (notwithstanding that we have received alwaies the worst of usages at your hands) above what you could think of, expect, or hope for, have not prevailed with you, but instead thereof, you are become more hard, rewarding Evil for Good, and Cruelty for Kindneſſe, declaring your sin as *Sodom*, the shew of your Countenance witnessing it against you; and having breathed forth new, and fresh persecutions against the witnesses of Jesus, *(in which † One of them hath lately suffered, to the losse of her life)*: When as wickedneſſe rageth in the streets; And who is there found amongst you, that doth it punish? We have gathered up much of what the Truth, and we, and our friends, for witnessing thereof, have suffered by you into one body; and have demonstrated how contrary your actions therein, have been, to Law and Scripture, (the Rules by which you pretend to order all your affairs) and to Liberty and to Justice: And although you can expect no such thing at our hands, yet that it may appear that another spirit ruleth in us, than the spirit of this world,  
and

† *Temperance  
Highell.*



and how desirous we are that you should know, and be convinced of the evill of your way, and turn unto the Lord; We do herewithin the Close of the year, before we publish it, present it to you, even to that of God, which is pure and just in every one of your Consciences, to which we speak, that as in a glasse with the light of Jesus Christ, by whom the world was made, wherewith he lightens every one that cometh into the world, which convinceth you of sin, you abiding still and cool therein, may come to see what you have done, and the spirit and principle from which it hath proceeded, to wit, of Darknesse, and of the Prince of this world, who, throughout all Ages, as now by you, hath raised persecution against the Principle of Light, the Seed of God, as the Scriptures testifie; and that by him you may be delivered out of the snares of the Devil, by whom you are led Captive to do his will; And this is that which we wish and long for, even your salvation. For you must die, and *if the tree fall towards the South, or towards the North, in the place where the tree falleth, there it shall be,* and sad will be your portion, if it falleth in opposition to Jesus the Judge of all, whom (we bear witnesse) you now persecute; Nor Rocks, nor mountains will (in that day) cover you from the wrath of the Lamb: And therefore have we laid things plainly, and clearly before you: But if ye shall still harden your hearts, and go on in the perversenesse, and stubbornnesse of your spirits, in opposition to the truth, We call Heaven and Earth, yea, the Righteous God and Judge of all, this day to record against you, that we are Clear of your blood; and your destruction will be upon your own heads: Remember.

member that ye are thus warned in your lifetime.

Witnessed by those who are true Lovers of  
your Soul's eternal good, though reproachfully called by you and the world,  
Quakers, and persecuted as such:

Geo: Bishop, Thomas Goldney, Edw: Pyott,  
Henry Roe, Dennis Hollister.

Bristol, the 12th. day of the  
9th. month, 1655.

For John Goning late Mayor, Joseph Jackson, Richard  
Vickris, Miles Jackson, John Lock, Geo: Hillier,  
Henry Gibbs, William Cann, Geo: Knight, and Gabriel  
Sherman, Aldermen of the City of Bristol.

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The foregoing Letter, with the following Epistle  
and Declaration, was delivered to John Goning afore-  
said, the 18th day of the tenth moneth, 1655: since  
which, a patient and silent waiting there hath been,  
to see, whether upon this gathering up of the wicked-  
nesse, which from them hath gone forth into the earth,  
and returning it convicted, and judged by the light of  
Jesus Christ, and the Lawes of this Nation, to that  
of God in every one of their Consciences, shame would  
cover their faces, and they turn unto the Lord: But,  
seeing they still resist the witnesse of God, and of late  
have again, and do still continue to run on greedily  
in the way of Cain, persecuting, and imprisoning the just,  
who

who witness the Sacrifice, that is respected of the Lord, which testifies against that, unto which he hath no respect, for their so testifying in obedience to the movings of the Lord; neither regarding Justice, or Mercy, the Law of God, or the Nation, (contrary unto which are their actions, as may appear, when what they have done therein shall be brought forth, and made publick) nor having respect to the widow, or the fatherlesse, whom they afflict, and oppresse, though the Lord hath said, *Thou shalt not afflict any widow, or fatherlesse child: if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherlesse, Exod. 22. 22, 23, 24.* Nor their own souls, but despising the riches of the goodnesse of God, and his forbearance, and long suffering, not knowing the goodnesse of God leading them to repentance, are, after the hardnesse, and impenitency of their hearts, still treasuring up unto themselves wrath unto the day of wrath, and revelation of the righteous Judgment of God, which shall destroy the adversaries, who will render to every man according to his deeds; That we may stand clear of their blood, and leave nothing unattempted, to which we are directed of the Lord, that may be for the stopping of them in their way, and recovering them from the evil thereof, that so repenting, and being converted, their sins may be blotted out, and their souls saved in this day of refreshing, which is come from the presence of the Lord, which is the longing of our souls, even, that not one of them should dye, but rather, that he should turn from his iniquity and live: Therefore, as we have, for above a years time, patiently endured what their wills have exercised, without resisting, without seeking any reparation, (Though after such a manner have

have been the sufferings, as in the following declaration of them is rehearsed), waiting, when the witness of God in every one of them, would have been by them minded, and they wearied in their manifold persecutions of the innocent: And, as, when we saw, after so long forbearance, that they neither considered what they had done, nor laid it to heart, nor said, it is Enough, We drew up together, and set in order before them, much of what they had done, and shewed how contrary it was to the *Law of God*, and *Man*, and to *Justice*, and *Humanity*, to the end, that seeing their nakednesse therewith, as in a glasse, by the light of Jesus Christ, shame might cover them: And, as, we have since waited for the space of five moneths, to see, whether their iniquities being so laid before them, and so testified to their faces, they would *blush*, or be *ashamed*, that so their *transgressions might be hid*, and their *sins covered*, and what they have done against the truth be no more remembred by the Lord, or be rehearsed before man, which was, and is the desire of our Souls (the Lord is our record) and the end both of our forbearance, and spreading of what they have done, before them; So now, through a deceived heart, which hath led them aside, and a rebellious mind, which still carries them on against the truth, those ends being hitherto frustrated, and instead of them, a *Violent persecution* having been, and being still prosecuted, wherein they have imprisoned divers for the testimony of Jesus: whereby that which we drew up together, and privately delivered to them, and intended for the raising up of shame as a *garment* to cover their nakednesse, being by them thrown aside, and that which should be their shame, coming to be gloried in, which is all we have hither-

to heard from them in relation thereunto: We have brought forth to publick View at once what hath been done by them at severall times, not in secret, but *before the Sun*. And thus *openly* do we reprove those who have thus sinned openly, and rejected private admonition, if so be shame may yet overtake them, and they smite upon their thigh, and say, *what have we done?* And of their blood are we clear in the presence of the great, and terrible God of Heaven, and Earth, whose witnesse, what we have done, shall stand for him against them, in the day, when he shall come to judgment; which on them hastens apace. And to that of God in every mans Conscience shall we be made manifest, that we have not dealt with Them, as they have dealt with Us, or as men use to deal with an enemy; but with *another spirit*, rewarding Them good, whereas they have rewarded Us evil.

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To

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## To the Reader.

Reader,

**T**Hou wilt (perhaps) marvel, That in these dayes wherein Religion seems to have ascended the Throne; and Justice and Righteousnesse to have sate down on her right hand, and on her left, as the glorious issue of many bloody wars; wherein Liberty of Conscience in things of a spiritual nature, except to Popery and Prelacy, And to such as under the profession of Christ, hold forth and practise licentiousnesse, seems to be guarded from all persecution, by the Fundamental constitution of a new Government; wherein those are Chief in Authority and Rule, and possessed of all power, whose sword was made successful and victorious, to the cutting down of Tyrannous and imposing powers, under which, themselves (amongst others) suffered; wherein the Gospel is said to shine so glorious, as to form the whole Nation into a profession, and to the rendring so many thousands of professors clear-sighted in the Mysteries of the Kingdom, and earnestly to expect the reign of Christ over all for ever, now supposed by them, and believed to be on the very threshold; Such persecutions and unjust proceedings, as are rehearsed in the following Treatise, should be presumed to be done in England; And that those who are called the Children of the Kingdom, and accompt themselves ready to sit down therein with Christ, when he shall appear, Now that he is begun to be manifested in life and mighty power (unto which thousands of his Saints do bear witness, and have set their seals) should (all opinions, Judgments and forms, hitherto in the height of enmity and contention, against each other) be now reconciled together, and joyn in with the powers of the world (from whom in  
their



## To the Reader.

*their several dayes, as they have witnessed any thing of truth, they have received opposition) And also with the rude multitude in persecuting and afflicting the witnesses of this Kingdom, and seeking to murder the Lord of Glory, thus beginning in these last times to be revealed.*

*But thou wilt cease to admire, if in the cool of the day, thou doest sit down and consider, That, as it was of old, (a) Christ Jesus; and the Children whom the Lord had given him, were for signs and wonders, in Israel, (b) to whom pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the promises, whose were the Fathers, and of whom, as concerning the flesh, himself came, who is God over all, blessed for ever, Even from the Lord of Hosts who dwelleth in Mount Sion; And that as the seed of the Serpent and of the Bondwoman (which is the same in Ishmael as in Cain, who hated and slew his brother) (c) persecuted the Seed of the Free-woman, so it is now.*

*(d) Very great were the expectations of the Jews, for the coming of the Messiah. Of him (e) all the Prophets prophesied from the beginning of the world, Him all the (f) Levitical services, sacrifices, the Temple, Circumcision, and the Jewish Kingdom, shadowed and typified. Him the (g) Doctors of the Law and the Pharisees read out of the Prophets, every Sabbath day, and on him were their hopes fixed for a perfect restoration, and redemption from under all their Captivities and servitudes: In the (h) fulnesse of time, in the dayes of (i) Herod the King, (who was not of the race of the Jews, but appointed over them, by the Ro-*

## To the Reader.

mans, *under whose power they then were*) *when the Scep-*  
*ter was departed from Judan, which old Jacob (k) pro-*  
*phesied should not be, nor a Law-giver from between*  
*his feet, till Shiloh come ; He came, was (l) born of a*  
*Virgin at Bethlehem in the Tribe of Benjamin, of the*  
*Seed of David ; The (n) Angels signifie his birth to*  
*the Shepherds, and for joy of it, sing together ; (n)*  
*John prepares the way before him, in the spirit and pow-*  
*er of Elias ; (o) Approved he is of God, by miracles,*  
*wonders and signs ; by a (p) voice from Heaven, by*  
*the descension of a Dove, and by (j) raising him the*  
*third day, according to the Scriptures ; All (r)*  
*Prophecies are fulfilled in him, and himself (s) con-*  
*vineth the Doctors and the people publicquely, that it*  
*was so ; being indeed, ( ) God manifested in the flesh,*  
*justified in the Spirit, seen of Angels, preached to*  
*the Gentiles, believed of in the world, and recei-*  
*ved into glory ; And yet, because He came not with*  
*outward observation ; nor in the Glory of Solomon ;*  
*nor in the dominion, or restauration of an earthly*  
*Kingdom ; nor in the way they prescribed him ; Nor*  
*by the discovery of the High Priests, Scribes, and*  
*Pharisees ; But was (u) born of a poor woman ; (w)*  
*supposed a Carpenters sonne ; (x) laid in a manger,*  
*(for there was no room for him in the Inn) more*  
*marred in his (y) visage, than any man ; of no (z) form,*  
*or comelineffe, or beauty, whereby he should be de-*  
*sired : Of no (e) abiding place ; (b) Attended by poor*  
*Fishermen as his disciples ; followed by (c) Publicans*  
*and sinners ; because he opposed their ( ) traditions ;*  
*Reproved their (f) outward commanded worship,*  
*the end.*  
*Luke 4. 21.*  
*21 Tim. 3. 16.*  
*n Luke 2. 24.*  
*Levit. 12. 8.*  
*m Mat. 13. 55.*  
*x Luke 2. 7.*  
*y Esay 52. 14.*  
*z Esay 53. 2, 3.*  
*a Mat. 8. 20.*  
*b Mat. 4. 18,*  
*21.*  
*John 21. 3.*  
*c Matth. 9. 9.*  
*10. 11. 21.*  
*31. 32.*  
*d 1. 19.*  
*Luke 3. 12. s. 29, 30. 15. 1. 7, 29. 19. 2. e Matth. 15. 3, 6. Mark 7. 8, 9, 15.*  
*f John 4. 20, 21, 22, 23, 24.*

(being

# To the Reader.

*(being all ended in him) changed the (g) Laws and*  
*Customes; ( ) Convinced them of sin; was as a (i)*  
*Refiners fire, and as Fullers sope; (k) All Jerusa-*  
*lem, as well as Herod, was moved at his birth; The*  
*(l) chief Priests, and Scribes advise with Herod whom*  
*they hated, and tell him who sought to murder Jesus, where*  
*he was to be born, who should be the Governour, that*  
*should rule the people of Israel; His (m) own receive*  
*him not, though he came to them; the most (n) strict*  
*in the outward observati on of the Law which led to him,*  
*most persecute him; His friends (when he took to him*  
*12 disciples) tell him he was (o) besides himself;*  
*The Scribes and Pharisees say, he is (p) gluttonous, a*  
*wine-bibber, a (q) Devill, and the Chief of them,*  
*yea and a (r ) Blaiphemer, And he must dye for it;*  
*(s) Tumults were raised upon him, to take away his life,*  
*though he passed thorough them, his hour being not*  
*come; the (t) Chief Priests cryed out to Pilate, when*  
*he would have released him, (for he was (u) determi-*  
*ned so to do, (w) knowing that they had delivered*  
*him for envy) because he found no (v) cause of death*  
*in him, saying, (y) What evil hath he done? Who-*  
*soever maketh himself a King, speaketh against Cæ-*  
*sar; and thou art no friend to Cæsar if thou let him*  
*go: No (z) King will we have but Cæsar, (though*  
*they before said, If we let this man alone, the (a) Ro-*  
*mans will take our place and Nation) A (b) mover*  
*of sedition, a maker of insurrection; a murderer do they*  
*desire before him; Nothing will serve them, but to (c)*  
*crucifie him; And the rude multitude do they (e) stir*  
*up to cry, Release Barrabbas, Crucifie Jesus, and the*

*g Mat. 5. 6. cap.*  
*Mat. 12. 1.*  
*2. 6. 7. 8.*  
*10. 13. 13. 14.*  
*Mat. 15. 1. 15*  
*Joh. 5. 10. 11*  
*Acts 6. 14.*  
*b Joh. 8. 44.*  
*15. 22.*  
*16. 8. 9.*  
*i Mal. 3. 1. 2.*  
*k Mat. 2. 3.*  
*l Mat. 2. 4. 5.*  
*6. 16.*  
*m Joh. 1. 11.*  
*n Mat. 12. 14.*  
*o Joh. 7. 12.*  
*p Luke 22. 2.*  
*q Joh. 12. 42.*  
*r Mat. 26. 3.*  
*s 57. 59.*  
*t 27. 20. 22.*  
*u Mark 3. 21.*  
*v Mat. 11. 19.*  
*w Mark 3. 23.*  
*x Math. 9. 34.*  
*y Mat. 26. 65.*  
*z 66.*  
*a Joh. 8. 59.*  
*b 10. 39.*  
*c Luke 23. 29. 30.*  
*d Joh. 9. 12.*  
*e Luke 24. 20.*  
*22.*  
*f Acts 3. 13.*  
*g Mat. 27. 18.*  
*h Joh. 13. 6.*  
*i 18. 38.*  
*j Luke 23. 5.*  
*k Mat. 27. 23.*  
*l Mark 15. 14.*  
*m Joh. 19. 15.*  
*n Joh. 11. 48.*

*b Luke 23. 18, 19. 24. 25. Mark 15. 7. Math. 27. 21. c Mat. 27. 22, 23. Joh. 19.*  
*6. d Math. 27. 20. Mark 15. 11.*

(e) voices

## To the Reader.

*e Luke 23, 24, 25.* (e) voices of them and the Chief Priests prevailed; And *Pilate* gave sentence that it should be as they required; And he released unto them him that for Sedition and murder was cast into prison, whom they had desired, but he delivered *Jesus* to their will: *A stone is (f) rolled before his Sepulchre, and guards of Souldiers placed to hinder him from rising; f Mat. 27. 63, 64, 65, 66.* And when he arose from the dead, (g) large money given *g Mat. 28. 11, 12, 13, 14, 15.* them to slander his resurrection, and to say, his disciples came by night and stole him away. Thus they (of whom he was according to the (h) flesh), to whom he was the (i) promise of many hundred years standing, and that in him, all the families of the earth should be blessed; in whom all the promises, concerning him, were fulfilled before their eyes, for whose sake their Kingdom stood above two thousand years, being the Admiration and dread of the world; they who looked so earnestly for him, mist him; and they who laid up all their hopes, and life, in his coming, put him to death, and said, *h Rom. 9. 4, 5.* his (k) blood be upon us and our Children: And although the Romans, in that very generation, took away their place and Nation, and caused them to sustain such *i Gen. 3. 16. 17, 19, 18, 18, 28, 14.* miseries, as (l) never were before, or shall be on a people, as he foretold; And though they have these many hundreds of years, ceased from being a Kingdom, and are scattered upon the face of the earth as the prey of Nations, yet are the Jews still expecting the Messiah, the Messenger of the Covenant's coming, whom their *k Mat. 27. 25.* (m) Fathers, with wicked hands slew, and hung upon a tree. *l Mat. 24. 21.*

*m Acts 5. 30, 31, 39.*

As it was then, so is it now in this City and Nation. Great hath been, and are, in these dayes, the expectations, many the breathings, the groans, the prayers,

## To the Reader

ers, the speakings of professors for the coming of Jesus Christ, in Spirit and power, the (*n*) second time, *n* Heb. 9. last, according to the Scriptures, to judge Babylon the great Whore, the mother of harlots, and of Fornications, who hath made all Nations drunk with the Cup of her abominations; to raise up the Tabernacle of David which is fallen down; to bring the New Jerusalem from God, out of heaven; prepared as a Bride adorned for her Husband; wherein the Tabernacle of God shall be with men, and he shall dwell with them, and they shall be his people. And God himself shall be with them, and be their God; *Read what writings are there to prove, according to the computation of years, that we are come to the periods of Daniel's times, and John's in his Revelations, wherein the Prophecies shall be fulfilled, and that the Kingdom shall not be delivered to another people: And how earnest are the expectations of people, going from mountain to hill, looking here, and looking there, saying, Lo here, and lo there, as if the Bridegroom were coming, promising themselves, and being persuaded that they are upon the entrance of those glorious times, that never shall have an end: And yet now that the Cry at midnight hath been made, Behold the Bridegroom cometh, Go ye forth to meet him; And many who had oyl in their lamps, have met him, and are gone in with him: Now that the day doth dawn, and the shadowes flie away; after the long night of Obscurity and Apostacy; Now that the man of sin (by the brightnesse of his coming) is discovered, and destroyed in many, who are his witnesses, and of his power and glory; Because he cometh not in the Common way of the National profession; Nor by the mixed Companies of the Presbytery; nor by the Forms of gathered*

To the Reader.

red Churches, so called; nor by Baptisme of water; nor by Observation; nor in high Notions and Imaginations; nor in the liberty of the flesh; nor in outward pomp, and glory, nor in the wilderness; nor in the secret Chambers; nor in the Thrones of this world; nor in returning and raising up the outward breaches in the fundamentall constitutions of the Civill Government, (which now seems to be shaken, as was the Jewith upon his coming in the flesh) nor by outward powers; nor by the Rulers; nor the Priests; nor the Doctors; nor the Universities; nor the Synods; nor by the great men; nor by the noble; nor by the wayes, men have concluded on; But in the power and life of God, growing up as a tender plant before him; as a root out of the dry ground, out of the barren mountains, out of the least of the Tribes, Out of the mean, and the weak, and the foolish, without outward form, comelinesse or beauty, Reproving, and denying all the vanities and fashions, and Customs of the world, and whatsoever is esteemed by man; Judging, and cutting down the body of sin, and the whole world of professions, opinions, and Judgments; which stand in the imagination, and not in the light; Turning the lofty from their Seats, and exalting the humble and meek, Bringing those who have placed themselves at the upper end of the Table, to the lowest, to the first principle, the light, which is the door; at which whatsoever entred not, is a thief and a robber: Passing Judgment on every idle word; witnessing the streight way, the daily Crosse, the denyall of a mans self, his will, and righteousness, the Redemption, the cleansing, the birth, the Teacher, the setting up of Judgment and righteousness on the earth with-

in,



To the Reader.

*in, yea Christ within, the hope of Glory, yea, the father and the sonne; and the Spirit dwelling, and making their abode within.*

*Therefore who hath believed this report? And to whom is the Arm of the Lord revealed? where is there faith to be found on the earth, for this coming of the Sonne of Man, Though his Coming forth to us be as the rain, as the later and former rain on the earth? who can abide this day of his coming, and who can stand, now that he thus appeareth, as a sanctuary to those who sanctifie him in their hearts, and make him their fear, and their dread; But for a stone of stumbling, and for a rock of offence to both the Houses of Israel, for a gin, and for a snare to the Inhabitants of Jerusalem; And many among them shall stumble and fall, and be broken, and be snared, and be taken; and the testimony, and the law be bound up, and sealed amongst his disciples? How are the Priests, and the Rulers, and the Churches (so called) and professors of all sorts, and this City of Bristol, moved thereat? what seekings out where he is born? what contrivances to murder him? what reproaches of Deceivers, Witches, Sorcerers, Jesuits, Franciscan Friers, Blasphemers, Devils, are cast upon them in whom he is appeared? what false reports of denyers of Ordinances and of Christ dying at Jerusalem, and of the Scriptures, of disturbers of the peace, are raised upon them? Yea, what abuses, incivilities, rage, madnesse, insurrections, Tumults, riots, illegal bonds and imprisonments, Oppressions & persecutions, bloodthirstinesse and murtherous resolutions? How are all forms, factions, and interests in the City reconciled, and made friends, and united (though at enmity with each other from the beginning) in this day, to Cru-*  
C  
*cise*

## To the Reader.

*cise* Jesus, in these his Saints? Presbytery with Independency, Independency with Anabaptisme, Anabaptisme with Notionists, and professors at large, and Ranters, and they with the Episcopals, and the multitude of prophane and loose livers, and all with the Rulers, and the Rulers with them: and the Priests their leaders, in things contrary to Law and Justice, against those people who are made offenders, in nothing but their obedience to the Lord? How have all Forms and opinions lost the Crosse, which they received from these Rulers, and this people, and from other different forms, as they in their severall times have witnessed any thing of reformation in letter or spirit, in things Civil or Spiritual, upon the coming forth hereof, which even then was exercising on some of them, by the Rulers? And how are they all joynd together in one? Yea, the Priests and other professors out of the Countrey come hither, and say also, A confederacy, to lay the Crosse on these servants of the most High, and such a Crosse every way, as never knew any before; Nay all the professions in this City together; and which (did not the Lord chain up for his Seeds sake, and the Law of the Land restrain) would with more fury pour out the blood, and more greedily tear the flesh of the people of God, than ever was witnessed in the former ages, in the most tyrannical and bloody persecutions; whereby they bear (a) testimony to those servants of the Lord; that they are the Disciples of Jesus, and to themselves, that they are not his disciples; But are of that (b) wicked one who slew his brother, because his works were evill, and his brothers good; And having lost the Crosse, they have lost the power, and life of truth, and the beeing the Disciples of Christ, as saith (c) Christ himself; He that taketh

not

a Luke 21. 13.

b John 1. 3.

11. 12.

c Luke 14. 26.

to the 34.

Mat. 10. 37.

38. 39. 40.

16. 24. 25.

Mark 8. 34.

15. 38.

10. 21.

Luke 9. 23. 10

the 27.

not up his Crosse daily and followeth me, cannot  
 be my discipule; For the Crosse is alwayes what the  
 Truth received of the world, and what themselves re-  
 ceived of the world, when they witnessed the truth: Tea  
 its (d) portion is to be hated of the world, because it is not d Mat. 10. 22.  
24. 9.  
 of it, and the (e) world loveth its own? The Rulers Mark 13. 12,  
13.  
 stand in their old spirit of darknesse, enmity and per-  
 secution; and those who received the Crosse, and who John 7. 7.  
15. 18, 19.  
17. 14.  
 were hated of them all along as they were witnesses for  
 the truth, are come to them, and fallen in with them, be-  
 ing indeed now of the same root and principle: If John 3. 13.  
John 15. 19.  
 the (f) salt hath lost its savour, wherewithall Luke 14. 34,  
35.  
 shall it be salted? it's good for nothing but to be  
 cast on the dunghill, saith Christ; Let them sit down,  
 and sadly consider it: Any kind of form or profession,  
 any kind of Priests, Raylers, Covetous, proud, Lyars,  
 Drunkards, or others, outwardly more strict; it's no  
 matter what, or who, so this new kind of Religion (as  
 they call it, though it is what was from the beginning,  
 Jesus Christ yesterday, and to day, and the same  
 for ever) may be rooted out of the City; Nay, though  
 it be to the losing of their Civill interest, the price of  
 their blood and sufferings; Save Barabbas, Cruci-  
 fie Jesus; And, he is no friend to Cæsar nor the Go-  
 vernment of the City that will not have it so. And  
 occasions are sought for, and haltings looked after, and  
 Emissaries sent about, to find matter to slander the Lord  
 of life risen in his Saints, Though, blessed be the Lord  
 who hath (g) guided the feet of his Saints so, that they 1 Sam. 2. 9.  
 have not wherewithall, justly to slander their holy Call-  
 ing; But the wicked shall become silent in dark-  
 nesse.

And thus hath the Lord, who hath been so much de-  
 C 2 fired

## To the Reader.

*fired and expected, come in this Ministry of Spirit and life first to the Independent and baptized Churches, so called in this City, who were offended thereat, and stumbled ; Then to the City : But the Priests, Rulers, and the generality of the people through their means reject, and persecute it, though many of the Churches so called, and divers hundreds in and about the City have received him, and do believe in his Name, and do bear testimony with many thousands more, that the Lord is come, and their testimony is true.*

b Mat. 23. 29.  
to the end.

*But as it was of old, That very Word of the Lord spoken by the Prophets, for which they were persecuted, and put to death by the Rulers, and people of Israel, being recorded, and transmitted to posterity, the Scribes and Pharisees, who lived in the dayes of Christ, (b) received in the letter, and owned as the Scriptures ; and seemed to be so offended at their Fathers for slaying the servants the Prophets, that they built their Tombs, and garnished their Sepulchres, and said, If they had lived in their Fathers dayes, they would not have been partakers with them in the blood of the Prophets. And yet Christ Jesus the Sonne of God, the Messiah, that holy and just one, of whom the Prophets spake, they crucified, and witnessed themselves (as he testified to their faces) to be the children of those who killed the Prophets : And therefore he said unto them, Woe be unto you, ye Serpents, ye generation of Vipers, how can ye escape the damnation of Hell : Wherefore behold, I send unto you Prophets and wise men, and Scribes, and some of them ye shall kill and crucifie ; And some of them shall ye scourge in your Synagogues, and persecute*

## To the Reader.

persecute them from City to City, that upon you may come all the righteous blood, shed upon the earth, from the blood of righteous *Abel*, unto the blood of *Zacharias* the sonne of *Barachias*, whom ye slew between the Temple and the Altar: Verily I say unto you, All these things shall come upon this generation, *Matth.* 23. from 29. to 37.

*Even so, That (i) eternal word of life, which the <sup>1</sup> John 1. 1, 2, 3 Apostles heard and saw with their eyes, and looked upon, and handled with their hands, and bare witnesse unto with the Saints in their time, as that which was with the Father from the beginning, and manifested unto them, (k) leading them into all truth, for <sup>k</sup> John 16. 13. declaring of which, and walking therein, as the spirit, <sup>Acts</sup> 15. 28. (not the form, for there was no letter for much of what they did) moved, and (l) gave them utterance, they were <sup>1</sup> Acts 2. 4. persecuted, & put to death, as the vilest of men, and the off-scouring of all things, by those who were called the devout and honourable, and the Rulers and the people of the Jews, who stood in the letter, and in the form of those things, which were once commanded of God, but then abolished by the coming of Christ, whom none of the (m) Princes of the world knew; for if they had, <sup>m</sup> 1 Cor. 2. 6, 8. they would not have crucified the Lord of glory, being (at least much of it) committed to writing, and handed with the rest of the Scriptures of truth, to these later times, the people of this generation embrace the declaration thereof, Crying out against the Jews for persecuting and killing the Prophets, and Apostles, and crucifying of Christ, after whose name they call themselves, in whose doctrine and worship, and in the fellowship*

*ship*

## To the Reader.

ship, and order of the Apostles, and the Churches of the  
the Saints in their times they pretend to abide; and for it  
and the Scriptures, wherein they are recorded, are they  
zealous, even to blood, though not according to know-  
ledge, as these later dayes have sadly witnessed. And yet  
those, who in this day of the Lords appearing, do witnessse  
the Prophets and Apostles, and their doctrine, and  
Christ Jesus and the Scriptures, and what is said there-  
in of the Saints, and their conditions in life and power,  
in spirit and letter, do receive from those who pretend to  
them all, and to the Scriptures, and yet are not so much  
as in the letter or form of doctrine declared therein, the  
very same measure of reproach and persecution, as did  
the Prophets and Christ Jesus, and the Apostles, and  
the Saints, of which the Scriptures testifie; (read the  
one, and compare the other therewith and judge) though  
as to blood, they have not as yet reached, further than of  
those in other parts of this Nation, who are dead in pri-  
son, and of the blowes they have received; And of  
others who by beatings, have had their blood drawn,  
even in the Steeple-houses, as well as other places, and  
mingled with their sacrifices, of which this City giveth  
instances, because the Lord (who saith unto the raging  
Sea, Hitherto shall thy proud waves go, and no fur-  
ther) hath lounded them by his power, but they who con-  
trary to Law and Justice, and to that liberty, which  
hath been allowed themselves, and to the Scriptures,  
which they would be understood to own, and to be ruled by,  
have proceeded so far, and with so high a rage, as this  
following Treatise (to say nothing of what hath been acted  
in other parts of this Nation) doth make to appear. what  
cruelties would they not exceed in all former times, had  
they Law for it, or power in their hands? And how  
doth



## To the Reader.

*doth this Generation manifest themselves hereby, to be in the same spirit with those, and in their steps, which persecuted and killed the Prophets, and Christ Jesus, Luke 11. 49. and the Apostles, and the witnesses of truth, to this day, filling up the measure of their fathers iniquity? Wherefore the wisdom of God hath and will raise up his cloud of witnesses, whom they do devise wicked devices against, and dig as low as hell, and imprison and persecute from City to City, and from County to County, and execute cruelties upon, That all the blood of the Righteous, shed since the foundation of the world, may come upon them; And verily it shall be required of this generation.*

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The

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